The Mask taken off:

OR,

Quakerism

STRIPP'D and WHIPP'D

BEING

A DEFENCE

Of a Small Tract, call'd,

The Quakers Creed,

[By way of REPLY to

A Foolish LIBEL, call'd,

The Creed-Forgers Detected.]

Together with

The Quakers Creed,

REPRINTED and ENLARG'D.

To which is added,

A POSTSCRIPT,

CONCERNING

Baptism and the *Supper*.

St. Mat. VII. 15, 16, 20. Beware of false Prophets, which come to you in Sheep's Clothing, but inwardly they are ravening Wolves. Ye shall know them by their Fruits. Do men gather Grapes of Thorns, or Figs of Thistles? Wherefore by their Fruits ye shall know them.

Printed for *John Gwillim*, in *Bishopsgate-street*, 1700.

The Mask taken off:

OR,

QUAKERISM

Stript and Whipped.

A

DIALOGUE

Between

The Quakers Creed,

AND

A Pagan BIBLE, called

The Quakers Creed

REPOSITED

AND

Examined and the Apes

Digitized by Google

The Mask taken off:

OR,

QUAKERISM

Stripp'd and Whipp'd, &c.

Nemo mortalium omnibus horis ſapit.

THE Libellers Title-Page needs Correction, wherein he hath the Impudence to call honeſt People *Forgers*, becauſe they have given the World a ſhort Account of your horrid Blaſphemies, and Damnable Doctrine of Devils, that no Proteſtant Society upon Earth will Tolerate; and it's no matter of Admiration to us, to ſee you Perſiſt in your Villanies, notwithſtanding your high and vain pretenſions, it having been obſervable to many (who have beheld your Tranſactions for many Years) that it's your common practice to abuſe all that oppoſe you in your Damnable Hereſies, by laying your Hands on your Mouths, pretending you are wronged, & you are ſorry for them whom you pretend to Love; but give us leave to tell you, you have but an Ugly way of ſhewing what you call Love. So let us query a little with this Quaker Libeller, whether it be the Fruit

of Love to call their Friends by ſuch Black Names as they have done, *viz. Miniſters of the Devil, and Antichriſts, Wolves, Dogs, and Devils Incarnate*, yea *Apoſtates*, becauſe they Renounce the Vile Errors of Quakeriſme; ſo what good Breeding or Manners can be expected from thoſe, that never learn't any, as may be Reaſonably ſuppoſed; as appears by all their *Billings-gate*-Language, ſcattered up and down their Pamphlets: Is that a mark of Love, for *G. Whitehead* to Curſe *G. Keith* in the Name of the Lord, becauſe he oppos'd him and his Brethren in their Antichriſtian Principles?

G. Whiteheads *Falſe Prophecie, or Curſe.*

And thus ſaith the Lord, Becauſe thou haſt poured out great Contempt, Scorn and Reproach, upon my Servants and People; I will aſſuredly pour out and bring great Contempt and Confuſion upon thee. Signed G. Whitehead.

He alſo lately curs'd a Young Man, for ſimply asking him, *Upon what his Salvation ſhould or doth depend?* And after ſome Diſcourſe of *Pro* and *Con*, in the Concluſion, he ſaid, *Repent ſpeedily, or elſe the Lord will Confound thee; thou Readeſt Enemies Books——Youngman, I caution thee not to take Prejudice againſt any Friend, for if thou doſt, the Lord will confound thee and bring thee to Naught; and this is the Word of the Lord to thee.*

It's Obſervable, a Fountain cannot yield bitter and ſweet Water, at one and the ſame time;

time; the Libeller in his Introduction ſaith, *And this Encreaſeth our Sorrow, and we believe will their Condemnation, that they ſhould Publiſh ſuch things of us, which we cannot but think they know in their own Conſciences to be falſe.*

Reply, If hardneſs of Heart was not your ſad State and Condition, you would not thus Impudently appear at this time of Day, to tell ſuch horrid Lies in the Face of the Nation: our Conſciences bears us Witneſs, that all that we have ſaid of you is True, and a great deal more, and really matter of Fact againſt you, and will for ever lie as a Heavy Load or Burden upon you, unleſs you Retract your Groſs and Antichriſtian Errors, as well as your baſe Immoralities, of which ſome have been Highly Guilty; and if you, or your Brethren of the Second Days-meeting, dare Publickly to come forth to Tryal, Appoint your Time and Place, and let it be free for all ſober Perſons to come unto; provided it be at any time in the Month of *September* next, and there, God willing, you ſhall find above Six, beſides Children, will meet you, and Convict you by many Hundred proofs, that all the matters that's contained in that Book called *The Quakers Creed*, &c. you are really guilty of, Vindicating, Owning, and Conniving at: And not only ſo, but you are Guilty of Lying; yea, and are Guilty of Vindicating the Breach of the Eighth Commandment, as well as ſome of your approved Preachers have been Guilty of the Breach of the 7th Commandment.

And

And we do tell you again, and will to your Faces, you have by your Books and Preachments, Taught us formerly to ſlight the Holy Scriptures, and Deny the Doctrine of the bleſſed Trinity; to ſlight and under-value what Chriſt hath done and Suffered for us, and his Holy Inſtitutions, which you have Taught us to call *Beggarly Elements*, and *Worldly Rudiments*, altho' now by your Juggling Inſinuations, you would make the World believe you are more Orthodox, by your otherwiſe wording the matter than formerly. But to what purpoſe is that, when your Intentions is ſtill the ſame? Then the Conſequence muſt be, that you are Guilty of all thoſe Errors you are Charged with; as is plainly made Manifeſt by your not daring to Diſprove any one of the Quotations.

You ſeem to Blame *G. Keith's* Retracting his Errors, which he and we learn't from you, having had too Favourable Opinions of you, which we readily have repented of, and could be glad you would do ſo too, as to retract alſo: But the Miſchief lies in this, then down goes your Pretence to Infallibility.

We think it not material to ſpend time and waſte Paper to contend with a Factious and Schiſmatical Generation, who have a common Fund, or Bank, to defray the Charge of all their Lying and Abuſive Pamphlets, which infects the Nation with Schiſm and vile Hereſie.

What we have Publiſh'd under the Title of *The Quaker's Creed*, we own, and ſtand by it;

and

and are our Reasons, altho' we could give many more, for leaving of that Deceitful and Treacherous Generation of People called *Quakers*, whose Principles are inconsistent with all Protestant Christians, and Practices Destructive to both King and Goverment, as hath sufficiently been made appear out of their own Books, to be Treasonable and Bloody Principles, notwithstanding all their pretences to the contrary.

We shall not reply to every Part or Paragraph of the afore-mentioned Libel; but only in general Terms; and propose at the Close some Queries, to the Author, and his Brethren of the second Days Meeting; who, in Effect, have in their Broad-side (lately Printed) Confest and owned all that they are charged with. Then consequently we have not Forged any thing on them, as they would Maliciously insinuate, to cover their own Monstrous Heresies. So much by the way of Introduction.

Only take Notice by the way, the Truth of the Gospel shall stand, and it shall prosper, and is over all the Heads of these gain-sayers, and shall prevail; the Lord that has begun his own Work, will carry it on, and perfect it to his own Praise,; and it shall Prosper in the Nations and Isles that are afar of, when all his Opponents with their Wicked and Cunning Craft of Words, Works and Books, are for Judgment and Condemnation: Therefore repent speedily, that you may find Mercy before the Day of your Visitation be over; and return

turn again to the Christian Religion, which you have so long Swerved from.

The Libeller and his Brethren may know, that we can tell what Dr. *Sherlock*, and Dr. *South* hath written concerning the Doctrine of the Trinity, without their telling of us. What is that to the matter in Discourse? Disprove the Quotations if you dare, given by us out of *G. Fox* and *G. Whitehead* concerning the Doctrine of the Trinity, which we Learned to deny from them and others Preachments, as well as Books; which we have repented of, and retracted to your Shame and Disgrace, and trust the Lord of his Mercy hath forgave us that Sin in particular.

Is it not both Shame and Rudeness for you to quote *G. Keith's Serious Appeal*, when he hath in the Face of the Nation Retracted all his Erronious Principles, which he and we learned from you? Doth it not thereby Manifest your selves to be the more guilty to Quote him, which is your own Error? To what purpose is it for you to tell in your 5th Page, *You Believe in him that raised up Jesus our Lord from the Dead*, &c. And Quote *Romans* 8th, 24,25? Why do you not Retract and Condemn your Old Books, which taught both us and you the Contrary, *viz.* only to believe in the common Illumination, which is all one in *Turks* and *Pagans*, *Jews* and *Mahometans*.

So what Signifies all your Pretences to Sincerity and Humillty, unless you Retract? why it's only your otherwise wording the matter

then

then formerly. *Joseph Wyeth* in his *Primitive Christianity*, page 6. Printed 1698, hath said in behalf of the *Quakers*, *Our Principles are now no other than what they were when we were first a People.* Then the Libeller is contradicted by his own Friend, as well as by his own Words.

And in the same Page he saith thus, *And let these new Creed-makers prove that any Owned by the Quakers, or in Unity with them, undervalued the Blood of Christ outwardly shed; for what they cite out of G. Whitehead doth not prove it.*

Reply, First, We are no new Creed-makers; we have only told the World what your old Creeds are; what Erroneous Doctrines your Ancient Books are fill'd with, which when you please to come out in Publick View, we shall prove more at Large; and tell you what is cited out of *G. Whitehead* doth prove it; and also your Lying false Prophet *Solomon Eccles*, who said, *The Blood of Christ was no more than the Blood of another Saint*, shall confirm it; for *G. Whitehead* hath Vindicated it in his Book, Intituled, *Light and Life*, which might more properly be called *Death and Darkness*. So you are the Creed-makers, and not we: We have only Published the Creed for you, that the Nation may see your Faith, and compare it with your now otherwise wording the matter. A Penny will please a Fool, as well as a Pound; and a Rattle Children, as well as a piece of Plate: Something you must say to please your deluded Hearers; by telling them there is an Answer given, is sufficient; for then both

they and you are pleaſed, altho' all you can ſay is to as little purpoſe as Thraſhing of the Air, only to deceive your Credulous Followers.

In your 7th page you ſay, *W. Penn*'s words are not ſo to be underſtood, concerning Juſtification, *&c.* We tell you when you come out, we ſhall prove that he denies Juſtification by the Righteouſneſs of Chriſt, and that his words are ſo to be underſtood; and ſhall prove it out of your Creeds, or Books. We have no need to take any Notice of what you inſiſt on from Dr. *Cave*, concerning Juſtification; and do tell you we are not miſled by *G. K.* in any thing; and we are not Followers of him, nor no Man elſe, in any matter, no further than we ſee him and others to be followers of Chriſt.

But we Freely Declare we formerly were miſled by you, and embraced many Antichriſtian Principles which we do Recharge home upon you, and declare you to be guilty of, unleſs you Retract, as we have done. And do Solemnly declare that we have neither Falſely nor Foully charged you; but do affirm you are juſtly chargeable, and you are ſuch as we have deſcribed you to be; and do verily and heartily believe, and declare in good Conſcience, that all that we have ſaid of you, is true and real matter of Fact. When you ſhall Repent (which God grant you may) for we really deſire that God would be pleaſed to open your Eyes, that you might go about Cleanſing your Camp, that you, with us, and all

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good Christians, might persevere in the Work and Way, and Worship of the True God, and Jesus Christ whom he hath sent, is our real desire, notwithstanding the many Abuses we have Received from you; and then we shall cease recharging of you, and not till then.

As to your saying, in page 9th, *Then these Creed-makers hold that which Dyed was his Godhead, not his Body*, i. e. *in which Christ eminently Dwelt.*

Reply, You are the Creed-makers both of Old and New, and not we; we only Publish what you have made; and tell the World, it's you that assert such a vile Error, as that Preacher said, *viz. O God, who was Crucified, Dyed, and Rose again in us*; which was one in your Unity. We tell you the contrary; and do hold that he that died was the Man Christ, who was both God and Man; but the Godhead did not Die, but the Humane Nature; and he that Dyed was Jesus of *Nazareth*, who was both God and Man, and now remains in Heaven, in the Glorified Nature of a Man, who shall come again at the Last and Great Day of general Judgment: A Doctrine we do not believe you own in the least, as appears by your many and Blasphemous Writings, *&c.* And whereas you scornfully reflect on *G. K.* calling him our *Tutor*, and quote his *Serious Appeal*, page 27, which Quotations we own to be Orthodox, and makes not at all for you, but against you; the present Controversy (on this Head) is not concerning Christ being Crucified

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And to your Accuſation in the 11th page of your Libel, calling what we have Quoted of *G. Whitehead*'s Antidote, *This is a piece of Forgery*, &c.

Reply, You, and your Brethren of the Second-Days Meeting, are guilty not only of Forgery and Contradiction, but down-right *Lying*; and it's no Forgery at all in us, for we tell you now again, *That* G. Whitehead *hath aſſerted, the Light Within to be ſufficient to Salvation, without any thing elſe.*

And in Page 12. *For we are not ſo Ignorant to undervalue, or deny the Holy Scriptures, they being our Evidence to prove our Doctrines by, and*

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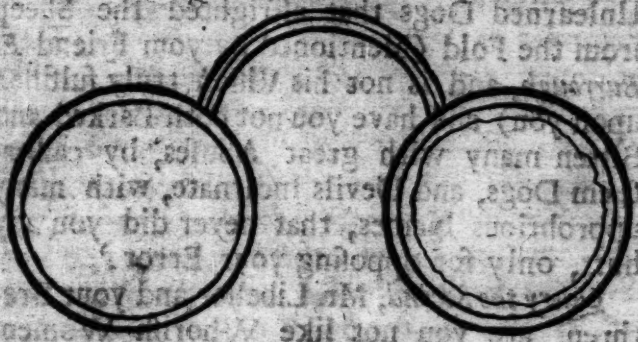
QUERIES

NINE QUERIES

Propos'd to the Libeller, *and his Brethren of the Second-Days-Meeting:*

AND because their Eye-sight was so Dim, that they would not See the Quotations, they being Conscious to themselves that it's really Matter of Fact; and that they durst not attempt to Disprove the same, because Truth is plain and simple, needs no Shifts nor Corners to lurk in: But some love to be doing (Monkey-like) altho' it's nothing but Mischief.

We have here presented them with



that they may see in their next, not only to Answer these Queries, but to Disprove the Quotations if they dare, out of their own Creed, which we published for the World to know

know what Faith they hold; and if they are offended thereat, they may turn the Buckle of their Girdles behind them, or do as they did by *Francis Bugg* at the *Old Baily, viz. Indite him*: We Fear them not, giving God thanks that they have no such Power here, to do by us as they did by our Christian Friends in *Pensilvania*, who committed them to Goal, Fined them, and took away their Goods, because they could not own them in all their Blasphemous, Heresies. See the Tryal of our Friends, Intituled, *New-Englands Spirit of Persecution, Transmitted to* Pensilvania.

Query first, Notwithstanding your pretensions to Love, wherein did you ever Exercise your Sleeves in any, towards those you pretend to Love; but have you not on the contrary manifested your selves, to be like unto those Unlearned Dogs that affrighted the Sheep from the Fold (Mentioned by your Friend *E. Burrough*, and is not his Vision truly fulfilled upon you) and have you not both Barked and Bitten many with great Abuses, by calling them Dogs, and Devils Incarnate, with many opprobrious Names, that never did you any hurt, only for opposing your Error?

Query the Second, Mr. Libeller, and your Brethren, are you not like Whorish Women, that call honest Women Whores, because they would not be mistrusted; so they have done by calling Honest Men Forgers, when its your selves are guilty of the Forgery?

Query

Query the Third, How comes it to pass in your first Section, that you could not see what *G. Fox*, said in his great Mystery, page the 236. Concerning the Trinity: Nor how *G. Whitehead* not only Damned Mr. *Townsend*, but the Trinity, to the Lake and the Pit, as may be seen at large in *Ishmael and his Mother cast Out*?

Query the Fourth, What was the Reason, in your second Section, that you could not see to take Notice of that Lying false Prophet *Sol. Eccles*, who said, *The Blood of Christ was no more than another Saint*; and *G. Whitehead* seeing no need to Direct Men to the Type for the Antytipe, *viz.* Neither to the outward Temple, nor yet to *Jerusalem*; neither to *Jesus Christ* nor his Blood; and where doth the Scriptures say, his Blood was there shed, for Justification?

Query the Fifth, What was the Reason that you could not see Sect the third, to take any Notice of *G. Fox* his great Mystery, page 206 nor of famous *Christopher Atkinson*'s Sword of the Lord drawn; p. 5. we suppose you own *G. Foxes* Works still, if you do not *Christopher Atkinson*; because he broke the 8th Commandment, and was proved Guilty of Felony, and was Hanged for the same: But take Notice he was one of your Famed Preachers, as well as that Quaker-Preacher that was Hanged for Felony at or near *Derby*; observe your great Apostle *G. Fox* hath Vindicated Stealing, you cover and connive at it; so both he and you are guil-

ty by Conſequence, of the Breach of the 8th Commandment until you retract, and its well known to many, that divers of your famous Preachers, have been Guilty of the Breach of the 7th alſo, by Committing of Adultrey; and for one Inſtance, what think you of that Preacher *W. W.* that committed Whoredom between his Preachings Morning and Afternoon, at the Bull and Mouth? We are not Malicious in telling the World and you of it, but they and you may ſee you are notwhat you pretend to make the World believe you are.

Query the Sixth, How Dim-ſighted were you, that you paſt over in ſilence Sect IX. how *G. Fox*, *G. Biſhop*, *G. Whitehead*, have ſlighted, Denyed, and Undervalued the Scriptures, which we alſo learnt to do ſo too, from them and others; but Thanks be to God, we have Repented thereof.

Query the Seventh, Why did you not take any Notice in Sect. XI. of all the Abuſive Language that *W. Penn*, *G. Whitehead*, and others, have given, not only to your own Friends, but to all others? Did your Conſciences tell you that it's ſo notoriouſly Wicked that you were willing to paſs all over in ſilence (only telling it hath been often Replyed) was the Reply you gave, to Retract or Vindicate? Anſwer plain, yea or nay; come be Candied, Truth is over you, therefore ſubmit to its appearance.

Query the Eighth, Why do you make ſuch Quibling, about the Blaſphemous Adorations given to *G. Fox*, and vindicated by *W. Penn*, in

in his *Judas and the Jews*, page 44, when you know in your own Hearts it's true, but only ſuch is your Impudence that you would fain Blind the World; but yet if you pleaſe to come out and appoint time and place, as aforementioned, you ſhall ſee the Original.

Query the Ninth, Did that Divine Principle of Light and Grace, lead you to Own, Vindicate, and Tollerate, all your Antichriſtian Errors and Doctrines of the Devil, or a Spirit of Error and Deluſion? And have you not great need to Acknowledge you have gone aſtray like Loſt Sheep?

London Auguſt the 8th. 1700.

Signed by Order and Appointment, in behalf of the Parties Concern'd,

N. Reips.

THE Quakers Creed: CONTAINING THIRTEEN ARTICLES OF THEIR Antichriſtian Doctrine.

The INTRODUCTION.

FOR *the Information of any Sober Inquirer, who may ask,* Why ſo many People, who for the ſpace of Forty years paſt, ſome more, and ſome leſs, who have been both Born and Bred *Quakers*, have now left the Society of that People?

In Anſwer to which, you may hereby underſtand, That it's true ſuch was the unhappineſs of the Age wherein we Liv'd, that too many were both Born and Bred up, yea over-whelm'd in the Gulph of Quakeriſm, *for the aforeſaid ſpace of Time, whereby we became faſt Rooted and Grounded on that Foundation, by imbibing many hurtful Antichriſtian*

ſtian Principles, which were inſtilled into us by our Leaders and Teachers; of whom we may juſtly complain in one ſenſe, as the Prophet of the Lord, did from his Mouth, Iſaiah 9. 16. The Leaders of my People have cauſed them to Err *(By their Lyes and Lightneſs,) yet ſuch has been the Merciful Providence of God Almighty to many of his Poor ſinful Creatures, that for ſome conſiderable time paſt, He of His own good Pleaſure, opened the Eyes of many of our Underſtandings, whereby we began to receive from him (Inſtrumentally) ſome ſmall glance of Light, which we readily Embracing, and by our daily Converſing with the Holy Scriptures of Truth (which formerly we have been taught to Slight and Undervalue, by our Leaders, their Books and Preachments; and do Attribute that to be the great reaſon, or means, that we ſhould remain ſo long in Ignorance) our Minds became more and more enlightned thereby, giving us a true ſight of our Errors and Miſtakes, plainly declaring unto us the great Neceſſity there was for us to embrace the Doctrine of Chriſt Crucified, and to be Obedient to his Holy Inſtitutions, if ever we intended to be Chriſtians; A Doctrine that we were ſtrangers unto, by reaſon of our Education, aforeſaid, and taking the advice of the Apoſtle St.* Paul *to the* Theſſalonians, 1 Theſ. 5. 21. *(who ſaid)* Prove all things, hold faſt that which is Good.] *As alſo the Apoſtle St.* John *in his firſt Epiſtle* 4. 5. Beloved, Believe not every Spirit, but Try the Spirits; becauſe many falſe Prophets are gone out into the World. *When*

When we began to Prove the Spirits of many, and to Try their Doctrines, and bring them to the Tryal of the Scripture, we found a great incoherence therein, both as to Doctrine and Practise: Also Contradicting the Testimony of the Scriptures, Where it's said, Cursed is he that adds or diminisheth. *Upon which a Religious Concern came upon many, in divers parts of this Nation, who used their utmost Endeavours, according to the Abilities given them of God, not only to inform their Brethren of their Vile Errors in Fundamentals, but would willingly have been helpful to reclaim them; but instead of their hearkning to wholesome Admonitions, they turned a Deaf Ear; and it may be said of them, as it was said in Days past by* Those that Regarded not the Cry of the City, nor the Noise of the Driver; who would not hearken to the Voice of the Charmer, altho' he Charmed never so Wisely, Psalm. 58. 5th. *But instead thereof, they persist in all their abominable Errors, Crying out, to deceive the Simple,* All is Lyes, we are Wronged; *and yet dare not to appear to Vindicate themselves, unless it be with manifest Contradictions to themselves, by bringing themselves in competition with God Almighty; Saying,* As God is One, his Truth and People One, so we are One; the same that ever we were, ever since we were called to be a People, and are not Changed nor Deviated in one Point. *Altho' as* George Whitehead, *saith in his Counterfeit Convert,* p. 72. *Printed,* 1694. We see cause otherwise to Word the matter (then formerly) yet our Intenti-

ons

ons are ſtill the ſame. *And that* Joſeph Wyeth *in his Primitive Chriſtianity, p. 6. Printed 1698, hath ſaid in behalf of the Quakers,* Our Principles are now no other then what they were when we were firſt a People.

Pray what Conſequence can there be inferred, but that they wilfully take on them the Guilt of all their Antichriſtian Errors, and Monſtrous Principles? Then to what Purpoſe is it for any particular Perſon, to give forth new Creeds, *Palpably Contradicting the former* Creeds, *and Books, if we allow them otherwiſe to Word the matter, and their Intentions ſtill the ſame; whoſe Intentions, as by their Books manifeſtly appear, as can be proved in many Hundred Quotations, evidently tend to the overthrowing of the true Chriſtian Faith; which Doctrine, as contained in their Books, are repugnant to all Proteſtant Chriſtians, by oppoſing Faith in Chriſt Crucified, and his holy Inſtitution.*

Give us leave by the way, to tell thee, That whatſoever the High Pretenſions of any may be to Chriſtianity, yet in their bold oppoſing the poſitive Commands of Chriſt, they plainly demonſtrate themſelves to be no Chriſtians, and from ſuch every ſincere Perſon ought to withdraw, and come out from their Communion.

If any Quaker or other Perſon, ſhall Queſtion the Truth of what follows, we Offer, for the Conviction of the former, or Satisfaction of the latter,

to

to give them a Sight of the Originals from whence they are Quoted; and fully prove the whole againſt them, before any Impartial Auditory, provided they Appoint time and place in the Month of September *next, and let it be free for all ſober People.*

THE

THE Quakers Creed, &c.

THE Particular Reaſons which we give for Leaving of the *Quakers* are as follows, notwithſtanding we could give abundance more, but we think it not material to trouble the Reader with a multiplicity, ſeeing theſe few are material, againſt the very Foundation of the *Chriſtian Religion*; as we could alſo give many hndred of Quotations out of their ſeveral Writers, being as ſo many Proofs of theſe and other their Errors, and Antichriſtian Principles, *viz.*

1. Their Denial of the Doctrine of the Holy Trinity.
2. The Blood of Chriſt outwardly ſhed, undervalued by ſome Quakers.
3. God and Chriſt in Heaven.
4. Juſtification by the Righteouſneſs of Chriſt.
5. Their Equality with God.
6. The Death and Sufferings of Chriſt.
7. The Reſurrection of the Body.
8. *Jeſus* of *Nazareth*, Denied to be the Son of God.
9. The Holy Scriptures

10. The Sacraments of *Baptiſm* and the *Lords Supper.*

11. They call all falſe Miniſters that Preach Faith in Chriſt without.

12. The Moral Law or ten Commandments, doing ſervile Works on the Lords Day, contemned by ſome Quakers.

13. Their Blaſphemous Adorations given to *G. Fox*, and Vindicated by *W. Pen*, and other Quakers

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Sect. I.

The Quakers Deny the Doctrine of the Holy Trinity.

NO Errors are more dangerous, *then to deny the Lord that bought us*, for ſuch are *Damnable, and thoſe that hold them, are Guilty of Hereſie, and bring upon themſelves ſwift Deſtruction.* 2. Pet. 2. 1, 2.

Geo. Fox's great Myſt. pag. 246. *The Scriptures do not tell People of a* Trinity, *nor* Three Perſons; *but the* Common Prayer Maſs-Book *ſpeaks* of Three Perſons, *brought in by the Father the Pope.*

Another Proof of the Denial of the Trinity, by *George Whitehead*, and Three more of his Brethren.

In their Book call'd *Iſhmael* and his Mother caſt out p. 10. *Here is the* Three Perſons *thou Dreameſt of, which thou wouldeſt divide out of* One, *like a Conjurer, he is ſhut up with the* Three Perſons [i. e. Mr. *Tounſend* a Miniſter in *Norwich*]

Norwich] *in perpetual Darkneſs, for the Lake and the Pit.*

Another Proof out of *W. Pen*'s Sandy-Foundation.

If God, as the Scriptures teſtifieth, hath never been declared or believed, but as the Holy One, *then will it follow, That God is not a Holy* Three, *nor doth ſubſiſt in three Diſtinct and Separate Holy* Ones; *and ſince the Father is God, the Son is God, and the Spirit is God; then, unleſs the Father, Son, and Spirit, are three diſtinct Nothings, they muſt be three diſtinct Subſtances, and Conſequently three diſtinct Gods.* Sandy Founda. p. 12, 13, 15.

That frequent but impertinent Diſtinction, that God is one Subſtance, but three in Perſons, or Subſiſtances; a moſt abſurd Blaſphemy; they the Trinitarians *muſt neceſſarily conclude their kind of* Trinity *a* Fiction. *W. Pen*, his Sandy Foundation *page* 12, 15.

Sect. II.

The Blood of Chriſt *Outwardly Shed, Undervalued by ſome Quakers.*

THE Blood of Chriſt, no more than the Blood of another Saint: (*Who alſo in the ſame Letter farther ſays*) *viz.* That the *Baptiſts*, and *Independants*, and *Presbyterians*, and *Pope*, are all of one ground, and none of you underſtand the Blood of Jeſus Chriſt, no more than a Brute Beaſt, &c. *So. Eccles's* Letter to *R. Porter*, Vindicated by *George Whitehead* in his Light and Life

Ibid p. 38. *The Quakers see no need of directing Men to the Type, for the Antitype*, viz. Neither to the Outward Temple, nor yet to, *Jerusalem*, either to Jesus Christ, or His Blood. And where doth the Scripture say, The Blood was there Shed for Justification?

Page 64 The Shedding of that Blood, let out by the Spear, was an Act of a Wicked Man, and the Spear an Instrument of Cruelty; which to lay the Meritorious Cause, or Stress of Justification upon, its false Doctrine, says *George Whitehead*.

Sect. III.

That God and Christ are in Heaven, is Denyed by some Quakers.

George Fox, his great Mystery p. 206. IF there be any other Christ, but he that was Crucified within, he is the false Christ, Devils and Reprobates make a Talk of him without: That the Quakers have whole Christ in them, God and Man, Flesh and Spirit, Blood and Bones; then consequently not in Heaven.

Geo. Fox Great Mystery page 107 Reader, observe it, not long since one of their Preachers was heard to pray at a solemn Meeting, *viz. O God, who was Crucified, Dyed, and Rose again in us, &c*

Christopher Atkinsons Sword of the Lord drawn. *pag.* 5. Your Imagined God beyond the Stars, and your Carnal Christ, is utterly Denyed: To say this Christ is God and Man, in one Person, it is a Lye.

Observe

Obſerve Reader, this *Chriſtopher Atkinſon* was a Preacher of great Fame among the *Quakers*, and a Companion with *George Whitehead*, got a Wench with Child at *Norwich*; altho' they have told ſome of us of late, that he was Hang'd for Felony: A Teacher of Fame among the Quakers, gave an Account lately of his Execution.

But that the outward Perſon, which ſuffered was properly the Son of God, we utterly Deny. Serious Apology by *W. Pen.* p. 146.

Sect. IV.

Juſtification by the Righteouſneſs of Chriſt, Denyed by W. Pen.

W. Pen ſaith, The Juſtice offended being infinite, his Satisfaction ought to bear a Proportion therewith; which *Jeſus Chriſt*, as Man, could never pay, he being Finite; and from a Finite Cauſe, could not proceed an Infinite Effect: Since *Chriſt* could not pay what was not his own, it follows, that in the Payment of his own, the Caſe ſtill remains equally: Since the Debt is not hereby Abſolved or Forgiven, but Transferred only; and by conſequence we are no better provided for Salvation. Sandy Foundation p. 16, 18, 21, 22.

Juſtification by *Chriſts* imputative righteouſneſs; and wholly without us, and indeed this we Deny, and Boldly affirm it, in the Name of the *Lord*, to be the Doctrine of Another Proof ſee *W. Pen*, his Serious Apology P. 148.

of *Devils*, an Arm of the Sea of Corruption, which does now Deluge the whole World.

Note Reader, Here is Juſtification by the Active and Paſſive Obedience of Chriſt, as the meritorious and fundamental Cauſe thereof, before God, plainly Denyed, for that was and is wholly without us. The Devil was in thee, thou ſayeſt thou art Saved by *Chriſt* without thee, and ſo haſt recorded thy ſelf a Reprobate.

G. Fox his great Myſt. p. 250

Sect. V.

The Quakers *Account themſelves Equal with God.*

Francis Howgills Works. p. 232.

THey that have the Spirit of God are equal with God. He that is joyn'd to the Lord is one Spirit; there is Unity, and the Unity ſtands in Equality it ſelf.

George Fox, his *Saul's* Errand p. 8.

He that hath the ſame Spirit that raiſed up *Jeſus* from the Dead, is equal with God.

Sect. VI.

The Death and Sufferings of Chriſt *Undervalued by ſome* Quakers.

THE way to recover the Deceived is to lay open and diſcover the Deceivers; whilſt they pretend to own

own him to be the *Chriſt*, the Man *Chriſt*, even *Jeſus* of *Nazareth*, who died on the Croſs, it may evidently appear they mean no ſuch matter; for they own no other thing to be *Chriſt*, but that Light which is in all Men, the ſame in *Turks* and *Pagans*, as thoſe called Chriſtians, which is no Body of Fleſh. True it is, they own that which died was his Body, *i. e. Chriſt* Dwelt Eminently in him.

But that Body ſaith *William Pen*, is in no Man, *Ergo*, that can't be the *Chriſt* in his Senſe which is incapable to dwell in Men. The Suffering of the People of God (Quakers) in this Age, is more unjuſt than in the Days of *Chriſt* or his Apoſtles; what was done to *Chriſt*, or his Apoſtles, was chiefly done by a Law, and in great part by the due Execution of a Law

W. Pen's Chriſtian Quaker, p. 87, 98.

Sect. VII.

The Reſurrection of the Body Denyed, &c.

I do utterly deny that this Text, 1. *Cor.* 15. and 44, is concerned in the Reſurrection of Mans carnal Body at all: But the two States of Men, under the firſt and ſecond *Adam*; Men are ſown into the World Natural, but they are raiſed Spiritually, through him, who is the Reſurrection and the Life, and ſo they are the Sons of the ſecond *Adam*.

Willi. Pen in his invalidity of J. Faldoes Vindication Page 369, 370.

The

The Quakers ſay they own the Reſurrection of the Dead, yet deny that that Body which is Buried in the Grave, ſhall ever Riſe again, as is proved above. What ſhall we ſay? They mean other things, like the Papiſts, having their Equivocations and mental Reſervations, which is ſufficiently demonſtrated by their otherwiſe wording of the matter; but if what theſe men ſay be true, then Chriſt did not Dye, for that could not be the *Chriſt* that Dyed, becauſe that Body could not be in any Man; *Chriſt* being only a Spirit in their Judgement. However the Apoſtle St. *Paul* ſays *Chriſt* Died according to the Scriptures, and that he died for our Sins, and he that Died was the Son of God; becauſe his Humane and Divine Nature made but one Perſon. Now I would farther Query with the *Quakers*, or any in their Behalf, Did the Light within Dye? Did that bear our Sins on its Body, on the Tree of the Croſs? Did the Light within ſhed its Blood to ſatisfie the Juſtice of God? Was the Light within conceiv'd and Born of the Virgin *Mary*, Crucified, Dead, Buried and Raiſed again? Did the Light within aſcend to Heaven, and Sit on the Right Hand of God, to make interceſſion, for us? All this is affirmed in the Holy Scriptures concerning the *Chriſt* of God; then conſequently the Quakers *Chriſt* is none of the *Chriſt* of God.

Sect. VIII.

Sect. VIII.

Jesus *of* Nazareth *Denyed to be the Son of God.*

THE Light within sufficient to Salvation without any thing else, and confirmed so to be by *W. Pen*, in his Discourse of the General Rule of Faith and Practice, *viz.* Without the Man *Christ Jesus*, and Faith in him. If what *G. Whitehead* hath asserted be Truth, then we may bid adieu to *Jesus* of *Nazareth*. *Geo. Whitehead his* Antidote page 28th.

The *Quakers* say they own him to be the *Christ* that was born of the Virgin, yet affirm the True *Christ* is the Light within all Men, and that he was never seen with any outward Bodily Eyes; and that Body was called *Christ*, because the true *Christ* was in him. To use an expression of their own, Oh the Nonsence and Confusion of their Dark Spirits! was there ever such contradictions as they are now found in, notwithstanding they would insinuate to the People as if they were the most Orthodox Christians extant, by their seeming confessions to *Jesus* of *Nazareth*; well, it's only their otherwise Wording the matter then formerly, although they now say, and often declare, what good can a Christ without do us? Let us mind the Light within,

that is enough for us, and not Trouble our Selves with a *Chriſt* without. Very True, it's not well ſaid, but Wickedly ſaid, what good can Chriſt do us without, ſeeing we have *i. e.* the *Quakers*, ſo often and open publickly deny'd him, as may evidently appear to the World (by their Books) why then ſhould any expect that they ſhould make Chriſt without to be the Object of their Faith, ſeeing they tell the World at this Day, they are not changed, they are the ſame that ever they were, and do ſtill adhere to their former Principles, &c. Then conſequently they take upon themſelves the Guilt of all their Antichriſtian Errors.

For a further confirmation, ſee what *Thomas Gilpin*, an Ancient Quaker-Preacher, delivered at their yearly Meeting, (the 22d of the third Month, which the World calls *May*) at *Grace-Church-Street*, 1700. who ſaid, That the Light Within being the more ſurer Word of Prophecy, it was moſt ſafe for all to truſt to that, and not to any outward thing, *&c.* which outward thing its very well known, he not only meant the Scripture which *G. Fox* taught us to call *Death*, *Duſt*, and *Serpents meat*; but alſo that outward Perſon which ſuffered at *Jeruſalem*, which *W. Pen* utterly denyes to be the Son of God in his Serious Apology page 146. Now let *Thomas Wilſon* (a Quaker-Preacher of Fame) contradict

tradict his Brother *Gilpin* in the ſame Meeting, who directed the People to an Outward thing; eſpecially the Younger Friends, and the outward thing which he directed them unto, was *George Fox's* Epiſtles, which he bid them to Read, which was the means to unſtop the Wells, *For*, ſaid he, *do not diſpute with Truths Adverſaries, for that ſtopped the Wells from ſpringing*, &c. Here you may ſee that they will not have the outward Perſon that ſuffered at *Jeruſalem*, nor the Scriptures of the Old and New Teſtament, to be regarded by them as an outward thing but the Epiſtles of *G. Fox* [the Impoſtor of this Age] who ſaid of himſelf in his Battle Dore, All Languages are to me no more than Duſt, who was before Languages were.

But to the end of all diſputes and Arguments I am come, for before they was, I am, and in the Light do them comprehend, and Judge to be out of the Light in *Babylon*, &c. *J. Parnel Watcher p.* 37

Sect. IX.

The Holy Scriptures Denyed by ſome Quakers.

THE Scriptures are not the Word of God. *Ibid page* 225 [yet he ſays great Myſt of his own Writings] to you all, *This is the Word of the Lord.* *George Fox. p.* 246.

George Fox, his News out of the North *p.* 14

Your Original, is Carnal, Hebrew, Greek and Latin; and your Word is Carnal, the Letter; their Original is Duſt, which is the Letter, which is Death, and their Goſpel is but Duſt, which is the Serpents meat, [that is the Devils meat] *Mathew*, *Mark*, *Luke* and *John*; which is the Letter.

Shield of Truth *Ja. Parnel page* 11*th.*

He that ſaith the Letter is the Rule and Guide of the People of God, is without, feeding upon the Husk, and is Ignorant of the true Light.

Geo. Biſhops Mene Tekel. p. 22.

How can, or dare any ſay, without the higheſt Blaſphemy, that the Scriptures is the Word of God?

Geo. Fox's Anſwer *Weſt. Pet. p.* 30.

If ever you own the *Prophets*, *Chriſt*, or the *Apoſtles*, you will own our Writings, which are given forth by the ſame Spirit and Power.

William Pen and *George Whitehead* their Serious Apology *p.* 49.

That which is ſpoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.

A Quaker Preacher, ſaid in a Publick Meeting of Theirs, that there had been many Books written within this 30 years, that were as Holy, as Righteous, and Juſt, as the Bible it ſelf, meaning the Quakers Books.

George Fox Myſt. 246.

It is the Devil that contends for the Scriptures, to be the Word of God.

Geo. Whiteheads Iſhmael &c. *p.* 11*th.*

They are Blind Sots, and evil Beaſts, that ſay the Scriptures are the Word of God. Let Shame cover the Faces of thoſe Rotten

Filthy

Filthy Dreamers, that say the Scriptures are a means whereby Faith is wrought. *Francis Howgills* Works. p. 211, &c.

The Scriptures are the Attire of the Whore, or False Church, which brings none to know God and Christ. *George Fox*, Jun. and *Stephen Crisp*'s Primmer page, p. 23d.

So that Faith in Christs outward Manifestation, has been a deadly Poyson these later Ages has been infected with.

Christ left nothing in Writing, as the Rule, that we hear of; and doubtless had he intended the Rule of his followers to have been a Written Rule, he would have left it upon Record withal particularity, This must be believed, and that done, on Pain of Eternal Death; if the Scriptures were the Rule of Faith and Life, *&c.* then, because they cannot be the Rule to far the greatest part of Mankind, indeed to none but unto Learned Men. *Willi. Pen*'s Quakerism a New Nick-name &c. p. 6. *William Pen* his Christian Quaker p. 142. 144.

The Quakers say they believe the Scriptures to be of Divine Authority, yet Deny them to be the Rule of our Faith and Practise.

Sect. X.

Sect. X.

The Sacraments of Baptiſm and the Lords Supper Denied by ſome Quakers; who affirm they are no more Duties than Circumciſion is.

YOur Baptiſm and Sacrament, as you call it, and all your Ordinances, and Churches, and Teachings, it is *Cains* Sacrifice.

Their Communion, Bread and Wine, is the Table of Devils, and Cup of Devils.

News out of the North, written from the Mouth of the Lord from one who is Naked, and ſtands Naked before the Lord, Cloathed with Righteouſneſs, whoſe Name is not known in the World, Riſen up out of the North, which was Propheſied of, but now is fulfilled, *G. Fox, page* 14.

E. Burroughs Works. p. 109, 119. To ſay that Sprinkling Infants with Water, is Baptiſm into the Faith of Chriſt; this is the Doctrine of Devils.

William Pen his Reaſon againſt Railing *p.* 108, 109. I affirm, by that one Scripture, *Heb.* 9. 10, That Circumciſion is as much of Force, as Water Baptiſm, and the Paſchal Lamb, as the Bread and Wine; and we can teſtifie from the ſame Spirit, by which *Paul* renounced Circumciſion, that they are to be rejected, as not now requir'd.

They ſay where they otherwiſe Word the

the Matter, They owa Baptiſm, and the Lords Supper; yet deny Water Baptiſm, and Condemn Breaking of Bread, and Drinking of Wine, in Remembrance of Chriſts Death, and call both Carnal and Beggarly Elements.

Sect. XI.

They call all falſe (Miniſters) that Preach Faith in a Chriſt without.

THEY that are falſe (Miniſters) Preach Chriſt without, and bid People believe in him, as he is in Heaven above. See *William Smiths* Primer.

The Quakers are the only Miniſters of *Chriſt*. *George Fox*, great Myſt. p. 267.

Come *Proteſtants, Presbyterians, Independants and Baptiſts*, &c. *The Quakers denies you all*

The Quakers are in the Truth, and none but they. Quakers chall. p. 3d

Is it not great Uncharitableneſs for them to thus applaud themſelves, and to give other People ſuch Unchriſtian Language? As you may here ſee by what followeth under their Title, *viz.*

The Prieſts of the World are, 1. *Conjurers*, raiſing dead Doctrine, dead Uſes, dead Motives, dead Reaſons out of the Letter, which is Death; raiſing Death out of A Brief Diſcourſe of a Threefold Eſtate of Anti-Chriſt, *&c.* p. 7. 8, 9, 10.

of Death, notable *Conjurers*. 2. *Thieves* and *Robbers*. 3. *Antichriſts*, the Prieſts of *Baal*, cannot ſhew any Scripture for their *Heathenish ways*, and Beſtial Worſhips. 4. Witches, Blind Guides. 5. Devils, the Serpent is Head in them. 6. Lyars, the Commiſſion and Call of *Baal*'s Prieſts, *come from* Oxford *and* Cambridge, *which they call the Well-head of Divinity; corrupt Streams iſſue from thence I can witneſs* [*fetching the ſame Commodities*] *drinking a Cup of the ſame Poyſonous Fountain; the Fountain is bitter, the Streams are no better.* Even the Sir *Symons* of the Age run to *Oxford* and *Cambridge*: Theſe are not Miniſters of *Chriſt*, but Stewards of the Devils Magazine, Diſſemblers and Lyars. 7. A Viperous and Serpentine Generation, going about to Murder and Strangle the Child Jeſus, holding a Worm-eaten Beaſtly Form. 8. Blaſphemers, yea, of the Devil, fearful Blaſphemers. 9. Scarlet-coloured Beaſts: A Harlot full of Abominations and Filthineſs. 10. *Babylon*'s Merchants, Selling Beaſtly Wares for a large Price; the Letter, which is Duſt and Death: The day is coming when theſe Idol Merchants, theſe coſtly Sermon-makers, ſhall cry, *&c.* 11. Whited Walls, profeſſing nothing but Poyſonous Stuff. 12. Ravenous Wolves. 13. Greedy Dogs, really they are Blood-Hounds, ſtill hunting after & gaſping after their Prey, like the mouth of Hell; barking

and

raging like *Sodomites*. 14. *Eminent and Ambitious Phariſees* of the Devil; woe, woe, woe, was the Portion of theſe Phariſees then, and woe, woe, woe, is their Portion now: And woe and miſery is the Portion of the upholders of that Treacherous and Deceitful Generation, *&c.*

See alſo the abuſive Language they have given to their own Friends, who Diſſented from them only about Womens Meetings, and their Church Government among themſelves; doth this look like Love?

See what *Solomon Eccles* a great Preacher among the Quakers, Propheſied againſt *John Story*, becauſe he oppoſed their great Apoſtle *George Fox*, in his ſetting up of Womens Meetings, and his Church Government, denounces thus, *This is the Word of the Lord*, (ſays he) *that this Year ſhalt thou*, John Story, *Dye, becauſe thou haſt Taught Rebellion againſt the Living God.*

Note, that *John Story* was at that time ſo very ſick and weak, that his Death was expected every Day; yet *John Story* lived about four years after this, to the Eternal Confuſion of the Quakers pretence to infallibility.

See a little more of the Quakers Fruit of Love or rather implacable Malice, Papiſt-like, towards ſome of their own Friends, both in City and Country, that they would not let them Bury their dead among them, *viz.* in the Quaker-Burying places; altho' they had been Contributors

towards the purchaſe thereof, as can be proved in many Inſtances; and yet at the ſame time they have have Buried Drunkards, Whores, and Rogues, and ſuch as have Dyed with the French Pox, and *G. Whitehead* and others, have Preached Funeral Sermons, or rather Nonſenſical Cant, at their Interment.

Reader, Judge if it's not vain and frivolous for the Quakers to pretend to Love, when they are like their Maſter the *D---l*, who Loves none but ſuch as he and they would have them to be.

Anſwer to *W. Rogers* Poſtſcript.

That *John, Story, John Wilkinſon*, and that Party, were Miniſters of the Devil, and Miniſters of Antichriſt; and that a curſed Spirit was entered into their Hearts and Souls.

Epiſtle of Caution. p. 4. Printed 1681

And charged *William Rogers*, in particular, to be Sealed down under Eternal Judgment and Condemnation from God for ever, except he Repented. And alſo ſaid, In this State, (except thou *(William Rogers)* canſt find a place of Repentance) thou art reſerved in Chains of *Darkneſs unto the Judgment of the Great Day.*

Anſwer to *W. Rogers* p. 4, 16. Printed 82.

And that the ſaid *William Rogers*, and others of his Friends, were *Betraying* Judas's, *Wolves, Dogs*, and *Devils Incarnat.*

And that he, and they, were *Heathens, Atheiſts*, and the like.

G. Whitehead Judgment fix'd.

It's a true ſaying, *The Tree is known by its Fruits*; ſo let the Reader Judge what Spirit theſe

theſe **Quakers**, vain Boaſters, and high Pretenders to Chriſtianity, are Acted by.

To call Names for, or about Religion, are no Chriſtians of Chriſts Making

W. Pen's Addreſs to *Proteſtants*, p. 242.

Obſerve, Reader, would you not think, by the foregoing Citation of *William Pen's*, that he was a Sober Chriſtian, and abhor'd the calling of People Names, or Ill-bred Language, for, or about Religion? But ſee how he contradicts himſelf in another of his Books, and particularly *The Clergy of the Church of England*, &c.

W. Pen's Guide Miſtaken, p. 18.

The idle gormandizing Prieſts of *England* run away with one hundred and fifty thouſand Pounds a Year, under pretence of Gods Miniſters: No ſort of People have been ſo Univerſally, thro' Ages, the very Bane of Soul and Body of the Univerſe, as that abominable Tribe, (of Prieſts) for whom the Theater of Gods moſt dreadful Vengeance is reſerved, to Act their Eternal Tragedy upon.

His Language to the Diſſenters, in his *New Nick-Name. p.* 165.

An Ill-bred pedantick Crew, the Bane of Religion, and Peſt of the World, the old Incendaries to miſchief; and the beſt to be ſpared of Mankind; againſt whom the boyling Vengeance of an Irritated God is ready to be poured forth.

His Serious Apoogy. p. 156.

If the *Quakers* Expreſſions had been ten thouſand times more ſignificant, earneſt, and ſharp, againſt that curſed bitter ſtock of Hirelings, they had been but enough.

Now, by *William Pen's* Sentiments, in

his *Addreſs to Proteſtants*, as above, of whoſe making is he, and his Brethren, of Chriſt's or the Devils? And Remember by the way, 1. *Cor.* vi. 10. *That Revilers ſhall not inherit the Kingdom of God* And *James* 1. 26. *If any Man among you ſeem to be Religious and Bridleth not his Tongue, ——this Mans Religion is vain*

Sect. XII.

Concerning doing Servile Work on the Lords-day, and of the Moral Law, (or Ten Commandments) not regarded by ſome Quakers.

DID that Quaker Sin therein or not, who lately brought on the Lords-Day, an old Doublet into Dr. *Gell's* Church in *London*, and ſat upon the Communion Table mending it, while the Doctor was Preaching?

Truth Defending the Quakers, p. 10th,

G. Whitehead anſwers, What wilt thou continue a Papiſt, that thou counteſt it ſuch a Crime to Work upon the Communion Table, as if it were a more Holy place than another? And where doſt thou read in Scripture that Men muſt do no Work on the firſt Day of the Week? Is the Moral Law, or ten Commandments, a Rule to a Chriſtians Life, or is it not?

G.

G. Whitehead anſwers, Thou might as well ask if the Moral Law, as thou calleſt it, be a Rule to *Chriſt*, for the Chriſtians Life and Rule is *Chriſt*, who is the end of the Law for Righteouſneſs, who came not to Deſtroy but to Fullfill it.

G. Fox determines in an Epiſtle to all Chriſtian Magiſtrates and Powers in Chriſtendom, page 12. So all Friends of the Lord God that be moved to ſet open your Shops, or do any Work on the firſt Day, (which the falſe Chriſtians call their Sabbath) do not ye Judge all that do not (open Shop) as ye do, that be not moved to the Service as ye are to do that Day.

And for a later inſtance, *Tho. Marſh*, a Quaker Preacher at *Newbery*, in the County of *Berks*, ſaid, He was moved of God to open his Shop, and ſet out his Tubs, as accordingly he did lately on the Lords Day, as he uſed to do on Market Days, *&c.* Here you may ſee is a Breach of the 4th Commandment in particular, as well as many of the Quakers have broke the 7th in committing of Adultery.

And for an Inſtance of the Breach of the 8th Commandment, take what followeth (although by conſequence what *G. Whitehead* hath aſſerted, they deny the whole moral Law or Ten Commandments) A Quaker ſaid, he had a command immediately from Heaven to take away [or Steal] the Prieſts Hour-Glaſs. Which *G. Fox* owned in his Great *Myſt.* p. 77. Obſerve

Observe, Do the Quakers now Act otherwise, as well as Word the matter otherwise; then let them retract and throw down their Pretence to Infallibility, and Condemn all their Blasphemous and Heretical Books, and retract them; which unless they do, we with others shall conclude, as they themselves say, *viz. We are the same, and not Changed in one Point*; altho' to Blind and Deceive the World we (Quakers) otherwise Word the matter then formerly, and our Intentions are still the same. Then Forsooth Guilty of all that ever have been charged upon us, and we have no other Defence to make for ourselves, but to call our Oponents, Truths Adversaries, Bad Spirits, Self condemned Apostates, Wolves, Dogs, and Devils Incarnate, betraying *Judas*'s *&c.* for retract we will not, although some of our Friends, to our Grief and Sorrow, have confest that our Books wants mending and Correction; yet our Pride is such that we will not gratify those whom we call by the aforesaid names, so as to retract, but will stick to our own Infallibility still.

Sect. XIII.

Sect. XIII.

Their Blaſphemous Adorations given to George Fox, *and Vindicated by other* Quakers.

WE ſhall conclude the *Quakers Creed* with this Section, which contains Two Blaſphemous Letters, Written to *George Fox*, which he did not reprove, and has been ſince Vindicated, by *William Penn*, and others, and to this Day never Retracted. *Judas* and the Jews p. 44.

DEar *George Fox*, who art the Father of many Nations, whoſe Life hath reached through us thy Children, even to the Iſles afar off, to the begetting many again to a lively hope, for which Generations to come ſhall call thee Bleſſed; whoſe **Being** and **Habitation** is in the Power of the Higheſt, in which thou **Rules** and **Governs** in **Righteouſneſs**: And **thy Kingdom** is **Eſtabliſhed** in Peace, and **the Increaſe thereof** is **without End.** *Joſiah Coles* Letter from *Barbadoes* to *G. Fox.* 21 of the Twelfth Month. 1658.

DEare and preſious one in whome my life is bound up and my ſtrenth in thee ſtands, by thy breathings I am nuriſhed and refreſhed: and by thee my ſtrenth is renewed: bleſſed art thow for Ever *John Audland's* Letter to *G. Fox.*

Ever more; and bleſſed are all they that Enjoy thee: life and ſtrenth comes from thee holy one: and thow art the bleſſed of the lord for Ever more, dear dear reach unto mee, that I may be ſtrenthened, to ſtand in the mighty power and dread of the lord, for the ſarviſſe is very great, my travell and burthen was never, ſoe as now ſince I ſaw thee: but dayly doe I find thy Preſence with me, which doth exceedingly Preſerve mee; for I cannot reane but in thy preſence and power: pray for me that I may ſtand in thy dread for ever more: deare my deare brother *John Cam* hath been Exceeding ſicke and he is very weak I can ſay little of his recovery as yet his wife is with him ſhe is deare and precioufly kept; their deare love is to thee oh reach through all in thy mighty power to him this bearer can declare to thee of the work this way: *Jo: Wilkinſon* and *Jo: Storey* is heare, their love is dearly to thee: deare hearte there is one thing that lies upon mee: I ſhall lay it before thee: as tuching thy comeing into *Wiltſhire*: I was there at Juſtice *Stoks* houſe: and his famaley is all prety loving and convinced: and he is a ſober wiſe man and there is honeſty in him which will ſtand: and there is a pretey people that way: it hath laid Exceedingly upon me theſe 3 dayes of thy being

This Letter is Spelt and Pointed according to the Original, to prevent the Quakers Caveling at their being wrong'd

ing at that place: I know not such a-nother place in all the Countery: for thee: dear: I was much wounded to know that thou was in such a rude place and suffers so amongst them: and this was I moved to lay before thee: and great is my desire that it may be soe: the Place is about 20 miles from *brestol* in *wiltshire* one mile from *chipenham* a markette towne Justices *flocks* house, *Jo: Cam* tould me that the Justice he was with was a very Loving and pretey man: this bearer was there he can declare to thee more: but oh that thou weare but at that place I mention: it is free and suteable for frends coming to thee: it lies much upon me: and if thow find movings strike over thither I shall say no more of it: the work is great heare away pray for us all that in thy Power we may abide for Evermore: I am thyne begotten and nurished by thee and in thy Power am I preserved glory unto thee holy one for Ever.

John Audland.

A POSTSCRIPT

BEING

A SCRIPTURE *Collection, by way of Queſtion and Anſwer, concerning* BAPTISM *and the* LORD's SUPPER: *Plainly ſhewing it to be the Duty of all Chriſtians to be found in the Practice thereof. And as for thoſe that through their Willfullneſs live in the neglect thereof, cannot in no wiſe be Eſteemed Chriſtians; for it's moſt abſurd for any (let their Pretenſions be what it will) to account themſelves Chriſtians, and to oppoſe the poſitive Commands of Chriſts Holy Inſtitutions; and not only ſo to do themſelves, but to Teach and Seduce others to do the ſame, is a moſt vile and Antichriſtian Error.*

Queſtion. DID Chriſt command his Diſciples to go and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt?

Anſwer. *And Jeſus came and ſpake unto them ſaying, All Power is given unto me in Heaven and in Earth, go ye therefore and Preach unto them, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to Obſerve all things whatſoever I have Commanded you.* Mat. 28. 18, 19.

Queſt.

Queſt. Did Chriſt command his Diſciples to go into all the World, and Preach the Goſpel to every Creature; with a Promiſe, that he that Believeth and is Baptized ſhall be Saved?

Anſ. *And he ſaid unto them, Go ye into all the World, and Preach the Goſpel to every Creature; he that Believeth and is Baptized ſhall be ſaved: but he that Believeth not ſhall be Damned.* Mark 16. 15, 16. *Verſes.*

Queſt. Did the Apoſtle *Peter* command them that Received his Word to Repent and be Baptized in the Name of Jeſus Chriſt, for the Remiſſion of Sins.

Anſ. *Then* Peter *ſaid unto them, Repent and be Baptized, every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall Receive the Gift of the Holy Ghoſt: Then they that gladly Received his Word were Baptized,* Acts 2. 38, 41.

Queſt. Did the Apoſtle *Peter* command *Cornelius* and his Friends (who had Received the Holy Ghoſt) to be Baptized in the Name of the Lord?

Anſ. *Then anſwered* Peter, *Can any Man forbid Water, that theſe ſhould not be Baptized, which have Received the Holy Ghoſt, as well as we? And he commanded them to be Baptized in the Name of the Lord,* Acts *the* 10. 47, 48.

Queſt. Were thoſe of the City of *Samaria,* who Believed thro' *Philips* Preaching Chriſt to them, Baptized by him?

Anſ. *Then Phillip went down to the City of Samaria, and Preached Chriſt unto them, and the People gave heed unto thoſe things which* Phillip *ſpake, hearing and ſeeing the Miracles which he did; and when they Believed* Phillips *Preaching the things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were Baptized, both Men and Women.* Acts 8. 5, 6, 12.

Queſt. Did not Paul ſay that *John's* Baptiſm was of Repentance, and that they ſhould believe on Chriſt, and therefore were they not Baptized in the Name of the Lord Jeſus, although they had been Baptized unto *John's* Baptiſm already?

Anſ. *And he ſaid unto them, Unto what then were ye Baptized? They ſaid, Unto* Johns *Baptiſm. Then ſaid* Paul, John *verily Baptized with the Baptiſm of Repentance, Saying unto the People, that they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus; when they heard this, they were Baptized in the Name of the Lord Jeſus,* Acts 19. 3, 4, 5.

Queſt. Did Chriſt command his Diſciples to Eat that Bread, and Drink that Cup in Remembrance of his Death, whoſe Body was broken, and whoſe Blood was ſhed for the Remiſſion of Sins?

Anſ. *And as they were Eating, Jeſus took Bread and Bleſſed it, and Brake it, and gave it to his Diſciples, and ſaid, Take, Eat, this is my Body; and he took the Cup and gave*

Thanks

Thanks, and gave it to them, saying, Drink ye all of it, for this is my Blood of the new Testament which is shed for many, for the Remission of Sins, Mat. 16. 26. 27. *And he took Bread and gave Thanks, and Brake, and gave unto them saying, This is my Body, which is given for you, this do in Remembrance of me: Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.* Luke the 22. 19, 20?

Quest. Did the Apostle *Paul* praise the Church at *Corinth* in that they kept the Ordinances which he Receiv'd of the Lord and Delivered unto them? And did not he say unto them, *As often as ye Eat this Bread, and Drink this Cup, ye do shew the Lords Death till he come?*

Ans. Now I praise you Brethren that you Remember me in all things, and keep the Ordinances as I delivered unto you, that the Lord Jesus, the same Night in which he was Betrayed, took Bread, and when he had given Thanks he Brake it, and said, Take, Eat, this is my Body which is Broken for you; this do in Remembrance of me. After the same manner also he took the Cup, when he had Supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as ye Drink it, in Remembrance of me: For as oft as ye Eat this Bread, and Drink this Cup, ye do shew the Lords Death till he comes, 1 Cor. 11. 2, 24, 25, 26. 27?

Quest. Did the Primitive Christians Practise

Practise the use of these Ordinances of Baptism and the Lord Supper?

Anſ. *Then they that gladly Received his Word, were Baptized and the ſame Day there were added unto them about three Thouſand Souls, and they continued ſtedfaſtly in the Apoſtles Doctrine, and in Fellowſhip, and in Breaking of Bread, and in Prayer*, Acts 2. 41.

Read alſo *John* the 3d. and 5th. verſe, Jeſus *anſwered, Verily, Verily, I ſay unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*; alſo verſ. 22, 23, 26. And there you ſhall find not only *John* to be Baptizing at *Enon* near to *Salim*, but Chriſt alſo tarried with them in the Land of *Judea*, and Baptized.

I need ſay no more, but theſe Scripture-Teſtimonies are a ſufficient Demonſtration to prove it to be the indiſpenſible Duty of all to believe on the Lord Jeſus Chriſt, and be Baptized into the Faith of him, having our Hearts Exerciſed in continual Remembrance of his Death and Bloody Paſſion, that he endured on the Croſs, which was due to us by Reaſon of our Sins; hereby as our Faculties comes to be thus Livingly Exerciſ'd through Faith in him, we may find forgiveneſs and Repentance, with ſo Gracious a Redeemer (even Jeſus of *Nazareth*) who now in his Glorified

Body

Body Remaineth in Heaven a most Blessed Mediator and Intercessor with the Father for all those that shall come to God by him.

☞ Observe, In the Commission that was given by Christ, *Matthew* 28 and 19. there is no more mention made of Outward Teaching, then of Outward Baptism; and the People called the Quakers, may as well reject Teaching, with Words, as Baptizing with Water.

J. S.

Errata *Sect. 6. page 31.*

Add in the Margent, Edward Borroughs Works, page 273.

F I N I S.

[illegible]

[illegible] Observe, In the Commission that [illegible] Church [illegible] Lincoln, [illegible] the 9th [illegible] By [illegible] the Quakers, may as well [illegible] Quakers [illegible] Perversion, [illegible] The Quakers [illegible] Pre[illegible] Dr. [illegible]

The World to Come. The Glories of Heaven, and the Terrors of [illegible] Display'd, under the Similitude of a Vision.

Solomon's Temple Spiritualiz'd: Or, Gospel-Light fetch'd out of the Temple at *Jerusalem*. [illegible]

The *Jerusalem-Sinner* Saved: Or, good News for the Vilest of Men; being a Help for [illegible] Sports. By *John Bunyan.*

[illegible]: Or, the Ex[illegible]: Shewing the [illegible] *Effects* of a Con[illegible]crite Spirit. [illegible] the Last Works of that Eminent Preacher, and Minister of Jesus Christ, Mr. *John Bunyan.* *Price Bound One Shilling.*